In D. Tjosvold & K. Leung (Eds.), *Leading in high growth Asia: Managing relationship for teamwork and change* (pp. 109-138). Singapore: World Scientific Publishing Co., 2004.

Chapter 5

Organizational Leadership in the Malaysian Context[1]

Mahfooz A. Ansari
School of Management, University Science Malaysia, Malaysia

Zainal A. Ahmad
School of Management, University Science Malaysia, Malaysia

Rehana Aafaqi
School of Management, University Science Malaysia, Malaysia

An Overview

Despite the centuries of armchair speculations and decades of empirical investigations, the issue of effective leadership still persists for professional experts in organizational behavior and industrial/organizational psychology. The fundamental debate centers round the universal versus specific nature of leadership. Recent researchers (see such reviews as those of Bass, 1990; Sinha,

[1] We are grateful to Zahid Mahmood and two editors, Dean Tjosvold and Kwok Leung, for their constructive comments on an earlier draft of this chapter. Correspondence concerning this article should be addressed to Mahfooz A. Ansari, School of Management, University Science Malaysia, 11800 USM, Penang, Malaysia; E-Mail: mahfooz@usm.my.

1994) seem to be favoring the latter position. The cultural perspective suggests that as each culture is relatively unique it may require specific kinds of leadership in order to be effective. Unfortunately, as will be clear a little later, not much is empirically known about leadership in Malaysia. The strategic challenges that Malaysian leaders face are how to maintain organizational growth and renewal; how to pursue excellence; and how to better prepare for the next millennium within the context of our multiracial and multi-religious society (Yeoh, 1998, p. 71). In other words, leadership in Malaysia must be discussed against the context of a multiracial and multi-religious society. Problems in Malaysia are complex in the sense that the country is peopled by distinct racial elements; various religious beliefs exist side by side, and various languages flourish. Such variety certainly adds color and vigor to Malaysia's historical canvas. Thus, it would be misleading to assume that there is only one Malaysian culture, or one leadership style, as there are distinct differences in the cultural attributes of the ethnic groups that determine the styles and practices of leadership (Kennedy & Mansor, 2000; Poon, 1998). Recent researches, however, suggest that the three ethnic groups; Malay, Chinese, and Malaysian Indians do not differ significantly on work-related values (Abdullah & Lim, 2001; Lim, 2001).

The present chapter addresses the issue of organizational leadership in the Malaysian context. We have divided the discussion into four major sections. First, we discuss the relevant literature on the Malaysian multicultural context. It is in this section that we present the views of different scholars by integrating them into two interwoven values, reference for relationship and preference for hierarchy, and their manifestations. The second section presents a brief orientation to the key elements relating to leadership studies conducted in Malaysia. Thus the first two sections set the stage for a model of leadership to be presented in the third section. The third section is an integration of socio-cultural values and a proposed leadership style. It is entirely devoted to a framework for studying leadership in Malaysian organizations. Our central thesis is that we need to adopt a two-stage model, nurturant-task (NT) to participative (P) style, of leadership effectiveness. The NT leader is a task-and-efficiency-oriented leader with a blend of nurturance. The notion of the NT→P model has been empirically found to be successful in the Indian socio-cultural milieu. Given there are a great deal of similarities between Malaysian and Indian culture, we advocate in favor of NT leadership as a transitional style. Our final section sums up our arguments developed in the previous sections and spells out the implications and directions for upcoming investigations.

The Malaysian Context

The Backdrop

Malaysia is a multiracial and multiethnic country with a diverse population of 24.92 million (Key Statistics, Malaysia, 2003), of which the Malays and indigenous people (bumiputra, "Sons of the soil") comprise about 60 percent, Chinese comprise 31 percent, and Indians comprise about 8 percent. A young independent nation of 46 years, Malaysians can trace their rich multiethnic origins in the annals of recorded history since the days when it was known by Greek sailors as the Golden Chersonese and popularized by Ptolemy'smap.

The work of Hashim (1992) on The Malaccan Sultanate of Malacca attests to the early accounts of the Malay leadership in the Malay Archipelago. As recorded in the Malay Annals, Malacca, the cradle of the Malay civilization, started as a small settlement in 1400 and evolved into a bustling metropolitan and multicultural entrepot (Kheng, 1998; Shellabear, 1994). The Malaccan Empire reached its zenith through a series of empire buildings even before America was discovered in 1492. The Malaccan Sultanate, characterized by a patriarchal feudal system, came to an abrupt end in 1511 when the Portuguese colonized Malacca in order to control the spice trade over the Straits of Malacca. In 1624, the Portuguese rescinded and handed Malacca over to the Dutch. The race for controlling the spice trade in Southeast Asia saw the Dutch and British parceling out territories, and they signed a treaty in 1784 to allow the British to colonize the Malay Peninsular with Penang, Malacca, and Singapore as the Strait's Settlements.

Under the British, the colonial divide-and-rule policies and migration of workers from India and China, the two world wars, the Japanese occupation, and the communist insurgencies shaped the socio-political and religious-cultural history of Malaya as it was known then. Malaysia gained independence in 1957 through a unique blend of leadership, the sharing of political and economic power among the indigenous Malays and the immigrant Chinese and Indians through a binding social contract. The Malaysian version of leadership is imbued with values from many subcultures and influences, namely the Malays, Chinese, Indians, and 446 years of foreign colonization which has left traces of Western and Japanese values.

As for the Chinese, Dato' Seri Dr. Ling Liong Sik (1995), past President of the Malaysian Chinese Association (MCA), in his book "The Malaysian Chinese", recounted the history of Chinese immigrants dating back as early as the 14th century. However, the major influx of Chinese immigrants was after the 1820's when they came as traders, shopkeepers, planters, and miners. They worked in tin mines and on pepper, rubber, gambier, coconut, and sugar cane plantations. In 1794 under the British regime, Sir Francis Light even acknowledged the economic contributions of the Chinese, calling them a "valuable acquisition". Ling adds that the Malaysian Chinese, often known as an overseas Chinese, has been described as follows by the chairman of the SGV Group of Manila, Washington Sycip: The Malaysian Chinese possess "the ability to smell profits and make decisions quickly; a penchant for eating well and preferring round tables for quicker exchange of information; generally avoiding politics but maintaining good relations with the government; and being good citizens in their host countries" (Ling, 1995, p. 3). Ling summed up Sycip's observation by saying that the modern overseas Chinese businessman wants to make money so he can eat and live well, steer out of trouble, and pay or his taxes. However, underneath this rather materialistic description of the Chinese "lies a deeply ingrained belief that one must work hard to achieve success", which requires "persistence, patience, tolerance, and stamina; qualities which Chinese stories and fables extol" (Ling, 1995, p. 4). The Malaysian Chinese have the freedom to and still do maintain the Chinese heritage, culture, education system, language, and religion. As such, the Confucian values and beliefs are intact and transcend cross-cultural boundaries.

For the Malaysian Indians, their heritage can be traced back as early as the 7th century with the Hindu influence on the Malay Archipelago through the Sri Vijaya Empire and Indian traders that traded along the Straits of Malacca. Even during the heydays of the Malaccan Empire, there was a large population of Indian traders in the Malacca port headed by the Syahbandar. The influx of Indian migrants came during the British colonization through the "Kangany" system of indented labor for the rubber plantations in Malaya (Razak & Ahmad, 1999). For an excellent summary of the historical and political development of Malaysia, see Kennedy (2002).

The Socio-Cultural Milieu

Given a brief sketch of the Malaysian ethnic backgrounds, let us have a look at the underlying work preferences and values found in the multicultural Malaysian society. Values are defined as the preferred modes of behavior or scale of preferences (Sinha, 1994). The following values and preferences among Malaysians have often been noted by Malaysian scholars as well as expatriate managers.

One of the earliest empirical research studies on the differences in Malays and Chinese values was the MBA thesis of Ismail (1977, cited in Othman, 1993). Ismail found that Malays and Chinese do not differ significantly in terms of the importance they attach to money, profits, work, and company regulations. However they do differ markedly in terms of their views on loyalty, leadership, freedom at work, and big corporations. He found that for the Malays, loyalty had its limits, whereas the Chinese were more filial in their loyalty. On the other hand, Lim (1998), using the Hofstede (1980) model, argues that the Malays and Chinese differ in cultural attributes but share similarities in power distance and collectivism. He suggests that researchers interested in understanding Malaysian management should incorporate the cultural diversity of Malays and Chinese. In another Hofstede-based study, the GLOBE (Global Leadership and Organizational Behavior Effectiveness) Research Program, Malay middle managers placed higher values on decisiveness, team integration, diplomacy, modesty, and humane orientation compared to their counterparts in the worldwide study (Kennedy & Mansor, 2000). Autonomy was also rated high as well as performance orientation, thereby suggesting that Malays value leaders who can achieve results. Very recently, Othman (2001) pointed out that Malaysian ethnic groups have values that significantly overlap. There is a great deal of emphasis on collectivism in all three groups, Malays, Chinese, and Malaysian Indians (Rashid, Anantharaman, & Raveendaran, 1997).

The seminal works by Asma Abdullah, a Malaysian corporate anthropologist, suggest that the Malaysian work values are an amalgam of the Malays, Chinese, Indian, Anglo, and Japanese work values. Specifically, Abdullah (1992) identified several underlying values held by the Malaysia workforce as observed by Malaysian and expatriate managers. These underlying values include: non-assertiveness (extremely dedicated to do a good job, eager to please others), respect for senior/elderly people (will not argue with the boss, reluctant to ask for help or check for understanding), respect for loyalty (loyal to authority, act with deference and obedience), respect for authority (paternal), preserving face (avoid loss of face and self esteem, avoid public criticism, not expressive, uncomfortable in critically evaluating peers and subordinates, giving negative feedback), collectivism (performance orientation, teamwork, cooperation, strong sense of belonging, priority to group interest, satisfaction derived from respect from colleagues), harmony (compromise, consensus seeking, avoid overt display of anger and aggressive behavior), status, good manners, courtesy (elaborate forms of courtesy and standardized ritual), respect for hierarchy (social formality), non-aggressiveness (non-confrontational), trust and relationship building (relationship based orientation, developing trust and goodwill), third party intervention (deal with ambiguities via indirect approach of a third party or intermediary), and tolerance and respect for differences (religious sensitivities and observances). Abdullah also suggested that there are ethnic values that are deeply embedded in the Malaysian multi-ethnic and multicultural workforce that are supportive of productive business behaviors, namely trustworthiness, honesty, integrity, sincerity, hard work, participative decision-making, teamwork, and the desire for excellence.

In her later work, Abdullah (1994) identified the common culturally based value orientation of the Malaysian workplace as follows: collectivism, hierarchy, relationship-orientation, face, religion, and the pursuit of success. She (1996) also reported the results of a survey on Malaysian managerial values, and identified the following 10 managerial values: goal clarity, cooperation, decisiveness, commitment, high achievement, accountability, shared wisdom, performance merit, continuous improvement, and the meeting of deadlines.

How do all those values mentioned above relate to leadership in Malaysia? Our initial analysis of the values highlighted by Abdullah (1992, 1994, 1996), the GLOBE studies (Kennedy & Mansor, 2000), and other research indicates that values evolve around key elements that suggest the dynamic interaction between two or more individuals. We would group these key overlapping elements into two broad dominant values categories: Preference for Relationships (such as trust and relationship building, preserving face, “we” orientation, teamwork, cooperation, harmony, personalized relationships) and Preference for Hierarchy (such as respect for senior/elderly people, non-assertiveness, respect for loyalty, status, good manners, courtesy, respect for hierarchy, respect for differences, non-aggressiveness, status differential, and power distance). We next turn to elaborating these two work preferences with examples.

The Two Interwoven Work Values

Preference for Relationships

Leadership in Malaysia is about leading hierarchical relationships. Managers in a high context culture like Malaysia have to spend time in building personal relationships that may transcend the workplace (Abdullah, 1994). Abdullah asserts that there is an unwritten code governing relations and differentiating peers, superiors, and subordinates. Thus any manager, local or expatriate, will have to understand how to relate to other employees. Harmonious relationships are emphasized; hence many supervisors and managers shudder at giving negative feedback to their subordinates. Similarly, many employees hesitate to give negative information up the channel (Poon, 1998). This is further elaborated by what Dahlan (1991) refers to as the "polite system", which for the Malays is based on *budi*, or virtuous qualities such as generosity. In sum, the Malaysian culture is said to be collectivist (Hofstede, 1991), wherein maintaining relationships is much more important (Abdullah, 1994) than performing a task. Naturally, relationships assume a much greater significance in considering the appropriateness of a leadership style. It is not that relationships are unimportant in the West, but in Malaysia it has developed like an "obsession." Relationships are basically contractual in the West, whereas relationships are personalized in Malaysia. Thus work is performed as a favor to others (McClelland, 1975).

Preference for Hierarchy

The preference for hierarchy manifests itself in a strong status orientation. Relationships are hierarchically arranged into superiors and subordinates (Abdullah, 1994). Seniors (superiors or elders) are respected and obeyed. They are the decision-makers and subordinates are obliged to implement. In general, societal norm dictates that juniors do not disagree with seniors. Thus anger and hostility against a superior are suppressed and displaced, and the tendency is to appease the superior. The superior in return is obliged to provide patronage. The superior must protect and guide the subordinates. In other words, hierarchical relationships are maintained through "affective reciprocity" (Roland, 1984). Preference for hierarchy thus fosters dependence. Lim (1998) reported that the Malays and Chinese differ in cultural attributes but share similarities in power distance and collectivism. He found that the Malays are slightly more hierarchy-oriented toward building relationships with a sense of responsibility to help friends, relatives, and neighbors through networks that are not necessarily business related. There is an obvious mismatch between the egalitarian Islamic values and the traditional Malay hierarchical social structure (Mansor & Mohd Ali, 1998). The Chinese, on the other hand, prefer to incorporate business dealings into hierarchical relationships. They do so by joining associations and guilds that link with the business community to provide mutual support and assistance.

Manifestations of Interwoven Values

The above interwoven values manifest themselves in several ways. A sort of class-consciousness (hierarchical arrangement) inhibits productive activities. In general, work ethic needs drastic reorientation and regard for work, manual or otherwise, should be given top priority. One can readily notice that a mechanic needs a helper and a helper needs an assistant helper to hand over tools when a job is being done. In offices, one would be amazed to see that officers are averse to doing their own filing and look around for helpers to file papers and carry files on their behalf. This is an incredible arrangement and the cumulative result of all this makes an organization sluggish, overstaffed, and unproductive. The manifestations of poor work ethic can be readily noticed, such as long coffee breaks, loafing, and unwanted leisure (i.e., relaxation without being preceded by hard and exhausting work). Delays, buck-passing, and slowness at work are easily tolerated as normal in exchange for maintaining harmony. Obviously, there is low regard for the value of time (Abdullah, 1994, 1996; Hassan, 1994). Deadlines and punctuality can be sacrificed for maintaining relationships. Attribution of inefficiency and poor performance is reflected in the Tidak apa (never mind) attitude, which is very similar to chalega (an expression of ready acceptance of the status quo) type syndrome in India (Kanungo, 1990).

Even minor re-adjustments in the work-pattern are resisted. This is not to say that there is total rejection of any change, but, by and large, the status quo is preferred. Hassan (1994) highlights several socio-cultural hindrances of the contemporary Malay community that bear implications to work values and leadership. He suggests that the Malays have to deal with the phenomena of liberal vs. secularist mindset, conspicuous and ostentatious lifestyle, “money politics” syndrome, weak moral fiber syndrome, slave-master relationships, patron-client complex, lepak (loafing) syndrome, mediocrity syndrome, dependency syndrome, and many other negative influences. Whereas Hassan reiterated that his observations are not empirically proven, the impact of these negative influences on Malay leadership are worthy of further explorations. According to Kennedy (2002), there is obvious conflict between traditional values and international outlook among Malaysians. For example, Malaysians have strong preference for hierarchy and relationships (i.e., traditional values). Yet in the same vein they have strong future orientation and above-average level of performance orientation (i.e., international outlook).

The Issue of Effective Leadership

The previous section on the Malaysian socio-cultural milieu provides the backdrop to understanding the work values and preferences of the Malaysian workforce. As suggested by several authors (see the works of Abdullah, 1992, 1994, 1996; Dahlan, 1991; Kennedy & Mansor, 2000), these work values and preferences may have significant impact on the Malaysian conceptualization of what constitutes effective leadership and may differ from the Western thoughts and theories on leadership.

Leadership Studies in Malaysia

Malaysian researchers do not seem to be behind in digging up the leadership mines. But, in most cases, they have followed the Western models, thus evaluating leadership in Malaysia from an external perspective. Our aim is not to present a comprehensive review of the leadership literature in Malaysia. Instead, we provide a brief orientation to representative research in this area. Much of the published literature on this subject seems to capture four distinct, yet related, theoretical frameworks: leadership preferences, leadership behavior, leader-member exchange approach to leadership, and power-influence approach to leadership.

Leadership Preferences

Let us first look at the preference for leadership of Malaysian workers. Following the implicit leadership paradigm, researchers have examined the preference for "ideal" bosses or leaders in work organizations. Implicit theories assume that individuals hold beliefs about the attributes consistent with effective leadership. Sulaiman, Arumugam, and Wafa (1999) defined the ideal boss as "an imaginary boss who possesses the most preferred behavior qualities" (p. 25). Drawing a sample of 230 managers from 50 multinational companies, they found that expatriate bosses are close to the ideal. The expatriate boss (a) acts as a better representative of workers, (b) makes effective use of rational persuasion, (c) allows followers greater scope for initiative, (d) acts as a more visible leader, and (e) places high importance on comfort and well-being of followers. Interestingly, relative to men, Malaysian women viewed American expatriates closer to the ideal. The Malays and the Chinese preferred the Japanese bosses most, whereas the Indians preferred the Americans most. It should be noted that in the Sulaiman et al.'s study, there was no attempt to measure the leadership style of expatriate managers.

In another leadership preference study (Saufi, Wafa, & Hamzah, 2002), a sample of 142 Malaysian managers preferred their leaders to lead using the participative and delegative styles. However, ethnic difference was apparent: Malay and Indian managers preferred to be led in the participative style, whereas Chinese managers preferred the delegative style. Saufi et al. concluded that the leadership preference of Malaysian managers seems to conform quite closely to the Western findings. In yet another study, Mansor and Kennedy (2000) found that Malaysian managers rated the dimensions of decisiveness, team integration, diplomacy, modesty, humane orientation, and autonomy as being more important contributors to effective leadership than did managers in most other countries.

Effective Leadership Styles

Gill (1998) did a cross-cultural comparison of leadership behavior of managers in the UK, USA, and Southeast Asia. Among other findings, he reported that Southeast Asian managers were more directive, less delegating, more transactional, and more laissez-faire in terms of leadership behavior than were the US and UK managers.

Saufi, Wafa, and Hamzah (2002) found a significant positive relationship between power distance and "telling" leadership style, thus supporting the earlier research by Gill (1998). But, contrary to Gill (1998), they reported a significant relationship between uncertainty avoidance and participative leadership style. In yet another study, Govindan (2000) reports that preferred styles of Malaysians are consultative and participative leadership. Finally, Nizam (1997) found greater endorsement for a relationship motivated (high LPC) leader.

Leader-Member Exchange (LMX) Approach to Leadership

Given the Malaysian preference for relationships, the LMX Model espoused by Dansereau, Graen, and Haga (1975) is another Western model that may help explain leadership from the standpoint of relationships in the Malaysian context. The LMX model assumes that leaders treat different subordinates differently based on the quality of exchange between them (Bhal & Ansari, 2000). Most, perhaps all, studies reviewed under this heading were conducted on managerial groups in diverse manufacturing concerns located in northern Malaysia. LMX in most of the reported studies was conceptualized as a four-dimensional construct: affect, loyalty, contribution, and professional respect (Liden & Maslyn, 1998). As hypothesized, LMX was found to be a strong negative predictor of turnover intentions (Ansari, Daisy, & Aafaqi, 2000) and a strong positive predictor of organizational commitment (Daisy, Ansari, & Aafaqi, 2001; Farouk, 2002) and organizational citizenship behavior (Ruth, 2003). LMX has been studied as a consequent variable as well. Specifically, managerial roles congruence was found to be a strong predictor of LMX (Lim, 2001).

Power Influence Approach to Leadership

The Malaysian preference for hierarchy can be understood from the perspective of power and influence, be it upward, downward, or lateral. A few interesting studies have been conducted to examine the power-influence approach to leadership. These studies were conducted in northern Malaysia with managerial samples from diverse multinational companies.

Downward influence Let us first report on a most recent study conducted by Liew (2003). Liew examined the impact of LMX and affectivity (positive and negative) on the leader's use of influence tactics (as rated by subordinates). She reported several important findings. (a) Liking, defined as affect and professional respect, dimension of LMX had a strong positive impact on rational persuasion and personalized exchange tactics, and a negative impact on hard tactics of influence, such as assertiveness. (b) The loyalty dimension of LMX had positive impact on all the above tactics but a negative impact on showing expertise tactic. (c) Positive affect had a strong positive impact on rational persuasion and showing expertise. (d) Negative affect correlated strongly with personalized exchange, instrumental dependency, showing expertise, upward appeal, and hard influence tactics. (e) Interestingly, personalized exchange and instrumental dependency tactics were used more often with the same-sex subordinates. (f) Some interactions between LMX and affectivity were also observed. In another study, Omar (2001) administered four measures of downward influence tactics (as rated by subordinates), LMX, intention to quit, and job satisfaction. Her findings can be summarized as follows. (a) Ingratiation, personalized help, and exchange tactics of influence had a positive impact on job satisfaction. (b) Manipulation, Upward appeal, and assertiveness had a negative impact on satisfaction. (c) Surprisingly, use of rational persuasion and showing expertise also had a negative impact on satisfaction. (d) As expected, manipulation, showing expertise, and assertiveness led to greater intention to quit the organization. (e) Personalized help, ingratiation, rational persuasion, and upward appeal had a negative impact on turnover intentions. (f) LMX, conceptualized as a two-dimensional construct (affect and contribution) in this study, had a positive impact on job satisfaction and a negative impact on turnover intentions.

Upward influence We found a few studies conducted in an upward influence framework. Rohaida (2002), using experimental scenarios (vignettes), examined the impact of leadership style (participative and autocratic) and interactional justice (fair and unfair) on the use of influence tactics. Both factors impacted the use of upward influence, but the interaction between the two explained more variance in the use of influence. Kaur (2003), in a field experiment, examined the use of upward influence tactics by most and least successful managers. She found a significant interaction between gender and success of the manager. Her analysis indicated that most successful male managers were found to make more frequent use of the rational persuasion tactic than the successful women. But, least successful men and women were found to make the least frequent use of this influence tactic.

Bases of power Another group of field experimental studies were conducted on bases of power typology. Jayasingam (2001) examined entrepreneurial success in an attributional framework. She found that, compared to unsuccessful entrepreneurs, successful entrepreneurs were rated higher on personal power (referent, expert, and information) and connection power. But, ratings of the two groups were not significantly different in terms of position power (reward, coercion, and legitimate). In a second study, Alip (2003) examined the impact of several bases of power on subordinate compliance and commitment (commitment was conceptualized as internalization and identification with the supervisor). Specifically, she found that coercive, expert, legitimate, referent, reward, and connection power had relatively stronger impact on subordinates' compliance than information power. On the other hand, commitment was higher with the use of expert, referent, connection, and legitimate power than with reward, coercion, and information power. Another field experiment by Chaw (2003) is worthy of mention. Using the recent conceptualization of legitimate power (Raven, 1993), Chaw manipulated four legitimate bases of power, formal legitimacy, legitimacy of reciprocity, legitimacy of equity, and legitimacy of dependence, in order to examine the impact of this power on attribution. Her experiment demonstrated that the causality of compliant behavior derived from legitimacy of reciprocity and legitimacy of dependence was perceived as more internal and more controllable than that of the compliant behavior derived from formal legitimacy and legitimacy of equity. These perceptions, in turn, led to higher degrees of positive reactions in good outcome conditions.

Knitting the Threads

An overall observation of the aforementioned studies suggests several conclusions. First, there are not enough studies conducted on organizational leadership. Second, different researchers have used different Western theoretical frameworks. Third, there is no systematic attempt to propose a leadership style around the Malaysian socio-cultural milieu. Finally, the study findings are not consistent with one another. Some studies (e.g., Gill, 1998) suggest that Malaysian managers are more directive, less delegating, and more transactional. On the other hand, other researchers (e.g., Govindan, 2000) found that the preferred styles of Malaysians are participative and consultative. Mansor and Kennedy (2000) reported that among other values, modesty and humane orientation contribute to effective Malaysian leadership.

However, the most interesting aspect of the above studies is the findings on power and influence. As is evident, two influence tactics that have emerged in those studies are not reflected in any Western studies. They are personalized help or exchange and instrumental dependency. Whenever the two tactics have been employed in conjunction with other influence tactics, they have explained a larger variance in the Malaysian organizational context (Liew, 2003; Omar, 2001). Also, the salience of connection power (Ansari, 1990) seems to be evident in the Malaysian context (Alip, 2003; Jayasingam, 2001). This observation is in tandem with the preferences for hierarchy and relationships discussed earlier.

The conflicting results reported above and some new insights into influence behavior thus emphasize the need to draw upon familial values in Malaysia to set up organizations (Abdullah, 1994; McLaren & Rashid, 2002) just as the Japanese (Misumi, 1985) and Indians (Ansari, 1990; Sinha, 1980) have been doing. Our literature search also directs us to understand the power dynamics of Malaysian organizations are slightly different from those of the West. Thus we next examine what kind of leadership will best suit the Malaysian culture, keeping in view the two interwoven values, preference for relationships and preference for hierarchy, and the empirical studies on leadership reviewed above.

Organizational Leadership in Malaysia

What kind of leadership is needed to effectively run Malaysian organizations? Given the presence of the above work preferences, habits, and expectations of subordinates, Abdullah (1996) recommends a paternal style of leadership. According to her, paternalism would fit. The values of mutual obligation require the employer [leader] to give his [her] employees some form of protection in exchange for their loyalty and commitment (p. 72). McLaren and Rashid (2002) and Ahmad (2001) appear to support the notion of paternalism in the Malaysian context. Kennedy (2002), while affirming the “paternalism” notion, denies that paternalistic and patronage relationships are valued in the Malaysian culture. Unfortunately, we are aware of no empirical research that has attempted to integrate leadership and underlying Malaysian work values.

The process of labeling the Malaysian culture authoritarian in terms of preference for directive leadership could be circumstantial. Malaysians do, to some extent, possess certain behavioral manifestations of authoritarianism. For example, they do manifest a certain amount of rigidity (resistant to change, preference for maintaining the status quo) in their interpersonal conduct. The proscriptive and prescriptive norms are well defined and conformity to these norms is demanded. Maintaining personalized relationships is desirable and a strong preference for hierarchy is relished. But, we are aware of no research, empirical or conceptual, that documents that Malaysians possess underlying psychodynamics of authoritarianism. For example, there is no evidence that Malaysians are highly anxious, insecure, cynical with ego-alien sexuality, or paranoid.

Does this mean a people-oriented leadership style (democratic, considerate, or participative) is universal? One line of argument would be that if it is effective in the West, it should also be effective in a developing country like Malaysia or India. Given that argument, Jeffersonian democracy can very well be imported to these countries. On the other hand, evidence exists (see Stogdill, 1974) that, even in the United States, an authoritarian style of leadership has produced member satisfaction in large, task-oriented groups. The crux of the issue is not the match between style and geographical location. The crux is that when will a particular style be more productive than other styles in terms of group performance and member satisfaction. Perhaps, part of the answer lies in the fit between the style of the leader and that of follower. Evidence comes from the United States (Stogdill, 1974) that authoritarian subordinates are more productive and feel more comfortable under directive, authoritarian leaders. The fit hypothesis implies that low authoritarian subordinates will be more satisfied under equalitarian leaders (Stogdill, 1974). Also, style-climate fit on authoritarianism has been found to be predictive of managerial success (Ansari & Rub, 1982).

Thus the answer to which style is more effective is neither autocratic nor completely participative. We believe that the answer is very much in line with a leadership style, which has recently been advocated as suitable for Indian organizations (see, for example, Ansari, 1986, 1990; Sinha, 1980, 1994). Although there are many differences in terms of population size and area, literacy and poverty rates, and import and export businesses, there are substantial similarities between India and Malaysia. Historically, the relations between the two countries have been cordial; there is a close correlation of views in issues of mutual interest. The two work closely in international and regional forums such as UNO, NAM, G-15, ASEAN, and IOP-ARC, and WTO. Both countries were under the British rule for years, both have announced the year 2020 as the year they will reach the status of developing nations, and both countries are truly multi-religious societies. These similarities are reflected in their corporate governance, work values and preferences. Hofstede (1980, 1991) identified five cultural dimensions along which different countries could be compared. Of which two dimensions, collectivism and power distance, were found to be on the higher side of the continuum for both India and Malaysia. Collectivism is characterized by a tight social framework (Hofstede, 1980) and suggests that Indians and Malaysians define themselves in terms of groups and collectives and yield to these over their own needs and interests. They are generally concerned with promoting and maintaining harmony in the workplace (Earley & Gibson, 1998). In both countries, the power differential is large and persons with greater, as well as less power, concede the higher status of the more powerful persons as a matter of fact (Sinha, 1994).

Toward Nurturant-Task (NT) Leadership in Malaysia

The Background

To answer the question we raised in the previous section, we propose the salience of the nurturant-task (NT) style as an alternative model suited to the Malaysian culture. Given the presence of work habits and preferences mentioned above, and a great deal of similarity in the typical expectations and characteristics of Malaysian and Indian subordinates, we wondered whether a task-oriented (with a blend of nurturance), discipline-minded, tough leadership style with a personalized approach would be effective in the Malaysian setting. This style was named nurturant-task (Sinha, 1980). The nurturant-task (NT) style of leadership was developed in India as a result of 25 years of research (see such reviews as those of Ansari, 1990; Bhal & Ansari, 2000; Sinha, 1980, 1994). We believe that the NT style can successfully lead Malaysian subordinates who also possess traditional values but have an international outlook (Kennedy, 2002).

Before we describe the proposed NT model, let us first look at the similarities between India and Malaysia in terms of observable factors. For example, subordinates in both countries tend to depend excessively on their superior, with whom they want to cultivate a personalized rather than contractual work relationship. They readily accept the authority of their superior and yield to his or her demands. Work is not valued in itself. Yet, the subordinates are willing to work extra hard as a part of their efforts to maintain a personalized relationship with the superior (Abdullah, 1996; Sinha, 1994). Under these circumstances, an NT leader is likely to be more effective than other leaders (Ansari, 1986, 1990; Sinha, 1980, 1994).

Just to strengthen our assertion, let us briefly describe a recently conducted field experiment (Daphne, Ansari, & Jantan, 2003). Daphne et al., in a mixed 3

(Delegation Styles: Advisory; Informational; Extreme) x 2 (Country: US; Malaysia) x 2 (leader gender: Male; Female) factorial design, compared the US and Malaysian managers on leadership perceptions of three different delegation styles: advisory (the subordinate makes the decision after first getting a recommendation from the leader), informational (the subordinate makes the decision after first getting needed information from the leader, and extreme (the subordinate makes the decision without any input from the leader) (Schriesheim & Neider, 1988). Delegation style (a repeated-measure factor) and manager gender (between-factor) were experimentally manipulated variables, while the country was as a non-manipulated variable. The experiment was conducted in a single US manufacturing concern, a widely known semi conductor company, by employing the US managers (n = 100) working in the US and Malaysian managers (n = 118) working in Malaysia. The two groups were matched in terms of demographic profiles. The dependent measure, leadership perceptions, was conceptualized as the extent to which the manager displays ideal leadership qualities and is effective in terms of present and future performance. Among other significant findings, Daphne et al. reported an interesting interaction between delegation and country on leadership perceptions. Both the US and Malaysian managers almost equally favored informational delegation style. But they differed significantly in terms of attributing extreme delegation style, the US managers outperformed Malaysian managers. But Malaysian managers outperformed the US managers on leadership perceptions under advisory delegation condition. In brief, Malaysian managers are not yet as ready for extreme delegation (i.e., participative management) as are US managers.

Theoretical Assumptions

One of the earliest and perhaps most influential study in the history of leadership is the one conducted under the leadership of Kurt Lewin. This was an experimental study designed to examine the relative effectiveness of democratic, laissez-faire, and authoritarian leadership styles (Lewin, Lippitt, & White, 1939). Lewin et al. found no significant difference in the amount of work done under democratic and authoritarian leaders. Yet, groups with democratic leaders were considered most effective: the members seemed to be group-minded, and they pronounced “we” rather than “I”. Groups with authoritarian leaders tended to display hostility and aggression towards either the leader or scapegoat for the leader, and the atmosphere of the group was strained and tense. The least productive was the laissez-fair style.

Inspired by the classic Lewin et al. leadership study, study after study was added to the organizational literature (Ansari, 1990; Bass, 1990). For about three decades, the 1950's through the 1970's, researchers, mostly in the United States, attempted to identify different styles of leadership. Broadly speaking, their empirical search (mostly through factor analysis) identified two strikingly distinct styles of leadership: task-oriented and people-oriented. Different researchers labeled the two styles differently. Some of the variants in chronological order are as follows: initiating structure vs. consideration (Shartle, 1956), directive vs. participative (Likert, 1961), exploitative vs. consultative (Likert, 1961, 1967), 9, 1 vs. 1, 9 style (Blake & Mouton, 1964), low LPC (least preferred coworker) vs. high LPC (Fiedler, 1967), task vs. relationship (Hersey & Blanchard, 1977), and so on. Subsequently, transformational, transactional, and charismatic leadership styles came into existence (Bass, 1985). For each approach, trait, behavior, or contingency, volumes of research has been conducted across the globe.

The NT model, yet another contingency model of leadership, states that an effective leader is one who carries his or her subordinates toward a shared goal. Leading means more than serving. Before leading the leader must cater to the needs and expectations of the subordinates. Only then will the subordinates follow the directives. However he [she] must not stop at meeting the subordinates' needs and keeping them happy. He [she] must lead them. Only then can he [she] be called effective (Sinha, 1994, p. 102). That means "leading" part of the role requires the leader to be task-oriented. In the same vein, the NT leader cares for his or her subordinates, shows affection, takes personal interest in their well-being and, above all, is committed to their growth (Sinha, 1980, p. 55). The leader, however, makes his or her nurturance contingent on the subordinates' task accomplishment. Thus, the NT leader is effective for those subordinates who want to maintain dependency, a personalized relationship, and a status differential. The leader helps his or her subordinates grow up, mature, and assume greater responsibility. Once the subordinates reach a reasonable level of maturity, they generate pressure on the leader to shift to the participative (P) style. From this perspective, then, the NT style is considered to be a forerunner of the P style in the reciprocal influence processes between a leader and his or her subordinates. The uniqueness of the NT model is the priority attached to productivity over job satisfaction. It assumes that meaningful and lasting job satisfaction has a precondition, the productivity of the organization (Porter & Lawler, 1968).

Task orientation in this model is quite close to performance dimension in the Japanese PM leadership style (Misumi, 1985) and to the initiating structure dimension of Ohio State leadership studies (Shartle, 1956). The model assumes that neither nurturance nor task orientation alone is sufficient for leader effectiveness. Nurturance creates a good feeling of being comfortably dependent, secure, and relaxed, but work is likely to be neglected. Task orientation gets the work done but might cause resistance to build up. A blend of the two is more likely to render a leader effective (Sinha, 1994, p. 103). However, the leader is nurturant to those subordinates who are hardworking, sincere, and committed to task performance. In other words, nurturance serves as a positive reinforcer. Thus the NT model is based on watch-and-win principle and is interactive rather than additive. Nurturance facilitates task orientation and the latter creates conditions for more nurturance. The NT leader keeps his or her subordinates busy with clearly defined jobs. The leader frankly appreciates the subordinates' successful task accomplishment. Then both leader and subordinates feel happy and enjoy their respective performance. It can be symbolized as productivity→prosperity→ happiness.

Shift in Style (NT to P)

The NT model overlaps with other existing contingency theories. First, the model is based on a dynamic view of leadership. Given that subordinates' behavior affects their leader's behavior (Farris & Lim, 1969; Lowin & Craig, 1968), the model assumes a dynamic reciprocal influence relationship. In other words, the leader and subordinates influence each other and together take the group on a growth path (Sinha, 1994). From this perspective, then, the NT model comes close to the life cycle model of leadership (Hersey & Blanchard, 1977). Both models consider subordinates' maturity as the basis of deciding which style is likely to be most effective. But the basic difference between the two is that there is an absence of nurturance in the Hersey and Blanchard model. Also, the two models define maturity in slightly different manners. Secondly, the NT model is close to the path-goal theory (House, 1971), where subordinate characteristics play an important moderator role in leadership effectiveness. Finally, the NT model is much closer to leader-member exchange theory (Dansereau, et al., 1975), where quality of exchange between leader and subordinate is critical for leadership effectiveness.

If the NT leader is more effective for subordinates with a specific set of expectations and characteristics, then wouldn't subordinates with different set of characteristics require a different kind of leadership? We are aware of the fact that a majority of subordinates in a collectivist country may prefer hierarchy, dependency, and personalized relationships, and may not be work-conscious. Yet, a group of subordinates who possess opposite characteristics should require a participative (P) leader. It has been argued that over time the same set of subordinates might change (Sinha, 1994). The rationale is that, following reinforcement principles, subordinates under NT leadership might grow up by working hard, showing sincerity, gaining expertise, and developing self-confidence. As a result of that preparation, they would need less close supervision, guidance and direction. This is the stage where the leader has to shift his or her style from nurturant-task (NT) to participative (P).

What is a participative (P) style of leadership? Likert (1961, 1967) views an organization as consisting of multiple overlapping groups. In such groups, each leader serves as a linking-pin for connecting his or her group with the higher level group of which the leader is a member. Overlapping groups have three important features: (a) maintaining supportive relationships with one another, (b) joint decision-making and group methods of supervision, and (c) setting high performance goals. The P leader acts as a facilitator of group interactions and a representative of the group to the higher level group of which he or she is a member. In such a group, communication is explicit and adequately understood. There is emphasis on high productivity, high quality, and low costs. Decisions are reached promptly. Clear-cut responsibilities are established, and tasks are performed rapidly and productively. Confidence and trust pervade all aspects of the relationship. The group's capacity for effective problem solving is maintained by examining and dealing with group processes when necessary (Likert, 1961, pp. 50-51).

Empirical Evidence from India Supporting the NT Model

The NT style has received meaningful support from empirical studies conducted in India (for details, see such reviews as those of Ansari, 1986, 1987, 1990; Ansari & Shukla, 1987; Bhal & Ansari, 2000; Sinha, 1980; 1983; 1994). Some of the major findings are summarized as follows. (a) The NT style is perceived as distinctly different from other styles, such as autocratic, bureaucratic, or participative. (b) It has a positive impact on several indicators of effectiveness such as commitment, facets of job satisfaction, and perceived effectiveness. (c)

NT leaders earn more favorable ratings on the evaluation of the leader and attributions of leadership than the autocratic one. Interestingly, on some occasions, they receive even higher ratings than participative leaders. (d) NT leaders are different from autocratic and participative leaders in the use of downward and upward influence tactics. It should be noted that different studies have employed different measures and different designs in reaching these conclusions.

Empirical Evidence from Malaysia Supporting the NT Model

Although strong evidence in support of the model is still awaited, we now report a few experimental and survey studies that seem to be supportive of the NT model. We first present two field experiments conducted in an implicit leadership theoretical framework. The first study (Ansari, Jayasingam, & Aafaqi, 2000) examined the leadership attributions of successful and unsuccessful entrepreneurs. Entrepreneurial success was manipulated experimentally, using a critical incident method. A group of working managers (N = 305) in manufacturing concerns were randomly assigned to treatment conditions. They rated most and least successful entrepreneurs in terms of leadership behavior items. Among other findings, Ansari et al. reported that most successful entrepreneurs were rated significantly higher than the least successful entrepreneurs on NT and P leadership behavior. Interestingly, mean attribution score of NT was significantly higher than P leadership behavior for successful entrepreneurs. An interesting finding was the success by respondent gender interaction. Male participants rated the most successful entrepreneurs significantly higher on NT style than the female participants. But males and females were not significantly different in rating the least successful entrepreneurs.

In another attributional study, Chand (2001) manipulated two leadership effectiveness dimensions: managers' performance and workers satisfaction. She used a 2 (manager performance: low performing; high performing) x 2 (workers satisfaction: dissatisfied workers; satisfied workers) between-subjects factorial design. Dependent measures were leadership behavior items: nurturant-task (NT), participative (P), and autocratic (F). She randomly assigned 382 managers, representing manufacturing sectors located in northern Malaysia, to four experimental treatments. Her analysis indicated that most effective leaders received significantly higher ratings on NT, followed by P leadership behavior.

We now report two survey research studies. Desa (2002) conducted the first study on a sample of 170 bank managers in northern Malaysia. She employed three leadership behaviors, autocratic (F), nurturant-task (NT), and participative (P) rated by direct reports and some outcome variables. Her analysis indicated that both NT and P styles were related to the measures of job satisfaction, but NT had stronger impact than P style. As expected, F style had negative impact on satisfaction measures.

Another correlational study that was conducted by Wahab is especially interesting (2001). Wahab administered three measures of leadership behavior, organizational commitment, and values. It should be noted that she included preference for hierarchy, preference for personalized relationships, and dependency as three value dimensions (described in the earlier section). Her hierarchical regression analysis supported the interaction hypothesis only for leadership by personalized relationship interaction. She found that the NT style led to more normative commitment to those subordinates who were high in maintaining personalized relationships than those who had low preference for personalized relationships.

However, the above studies are limited on five counts. (a) All four studies used the same leadership measure, psychometric properties of which are not well established. (b) Both correlational studies had a small sample size. (c) Participants (respondents) in all four studies were drawn from northern Malaysia, thus doubting the external validity of the findings. (d) A variety of effectiveness measures have not been employed in these studies. (e) Measures of subordinate characteristics and expectations were not strong. Despite inherent limitations in the reviewed studies, one thing is clear: the NT model receives significant support from the data.

The Summing Up

Summary and Implications

Participative management is trans-cultural and, hence, applicable to Malaysian organizations. Nonetheless, we believe that unless an organization passes through a phase of preparation in which employees understand and accept the normative structure and goals of the organization and thereby develop a fair amount of commitment to the organization, any attempt to introduce participative management is likely to be misunderstood. Thus drawing upon existing leadership theories and typical expectations and characteristics of Malaysian subordinates, we propose a transitional model of leadership that is based on the watch-and-win principle, called the nurturant-task style of leadership. This two-stage (NT-P) model of leadership effectiveness is more normative than descriptive. It suggests that the NT style should be considered a stage of preparation for immature subordinates. Once the subordinates are mature enough the leader should change his or her style to participative. An illustrative example is shown in Figure 1. The leader should adopt a cafeteria approach. In order to be effective, the leader has to use the NT style with Subordinate 1, the subordinate who is high on both preferences for relationship and hierarchy. For Subordinate 2, the leader has to go in for a blend of NT and P (i.e., NT/P). But, the leader has to use the P style with Subordinate 3, the one who is low on both preferences. In sum, subordinates 1, 2, and 3 may be different individuals working for the leader, or they may be the same person going through changes in his or her preferences over time (see Figure 1).

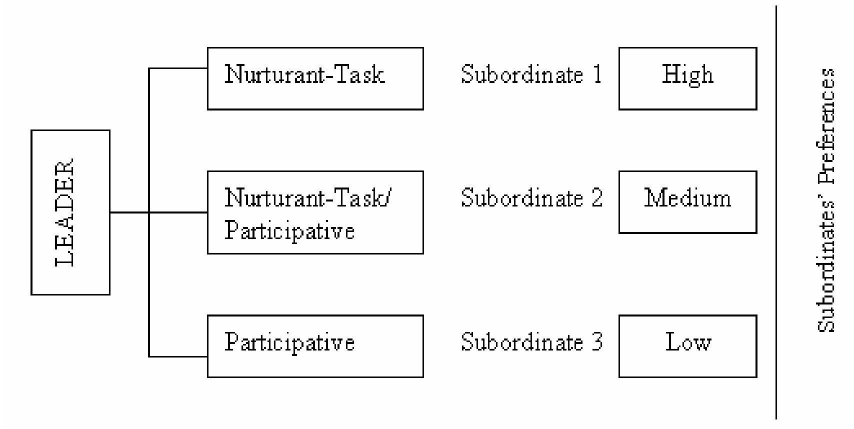

Figure 1 NT to P style shift as a function of preferences for relationship and hierarchy (Adapted from Sinha, 1994)

We are frequently asked by practicing managers a challenging question: if a manager can shift from NT to P, can he or she shift back to NT? The answer is a qualified “yes”. The manager can drive one group of subordinates with the NT style and another group with the P style. Also, the manager can be NT and P with the same subordinates depending upon the circumstances (i.e., preparedness of the subordinates). However, reversal to either leadership style is not recommended at the cost of productivity.

Directions for Future Research

In sum, we have discussed sufficient studies conducted in India and Malaysia in support of the usefulness of the NT model. Even now there remain many more questions to be answered, many quests to be undertaken, and many webs to be unraveled in future research. First, multiple methodologies are required to see the relative impact of different styles of leadership effectiveness as moderated by Malaysian preferences for relationships and hierarchy.

Second, we have no solid experimental evidence in support of the shift from NT to P. Only can future longitudinal research tell us about the right time to shift from one style to the other. Third, experimental research is certainly needed to examine how a leader varies his or her style from subordinate to subordinate. However, leader-member exchange theory has provided enough support to this notion (Bhal & Ansari, 2000; Dansereau et al., 1975; Graen & Scandura, 1987).

Fourth, as mentioned in the previous section, psychometrically sound measures are definitely needed for assessing leadership styles and work values. Fifth, most of the previous studies conducted in India or Malaysia have used softer measures like satisfaction or perceived effectiveness. Future research should employ a variety of organizational effectiveness measures, such as objective in-role behavior (such as performance, progression, voluntary turnover, and promotability), extra-role behavior (such as organizational citizenship behavior), and attitudinal outcomes (organizational commitment and turnover intentions).

Finally, future research should be geared toward examining the tactics of influence adopted by NT leaders in comparison to participative leaders. It is hoped that these questions will keep the researchers interested in Malaysian leadership busy for quite some time.

References

Abdullah, A, & Lim, L. (2001). "Cultural dimensions of Anglos, Australians and Malaysians". *Malaysian Management Review*, **36**, 9-17.

Abdullah, A. (1992). "The influence of ethnic values on managerial practices in Malaysia". *Malaysian Management Review*, **27**, 3-18.

Abdullah, A. (1994). “Leading and motivating the Malaysian workforce”. *Malaysian Management Review*, **29**, 24-41.

Abdullah, A. (1996.) *Going Glocal: Cultural Dimensions in Malaysian Management.* Kuala Lumpur, Malaysia: Malaysian Institute of Management.

Ahmad, K. (2001). “Corporate leadership and workplace motivation in Malaysia”. *International Journal of Commerce and Management*, **11**, 82-101.

Alip, R. S. (2003). *Supervisory Bases of Power and Subordinates' Compliance, Identification, and Internalization.* Unpublished MBA thesis. Penang: University Science Malaysia.

Ansari, M. A. (1986). “Need for nurturant-task leaders in India: Some empirical evidence”. *Management and Labor Studies*, **11**, 26-36.

Ansari, M. A. (1987). “Effects of leader persistence and leader behavior on leadership perceptions”. *Pakistan Journal of Psychological Research*, **2**, 1-10.

Ansari, M. A. (1990). *Managing People at Work: Leadership Styles and Influence Strategies.* New Delhi: Sage Publications.

Ansari, M. A., & Rub, M. (1982). “Executive success as a function of leadership style-organizational climate fit”. *Managerial Psychology*, **3**, 56-68.

Ansari, M. A., Daisy, K. M. H., & Aafaqi, R. (2000). “Fairness of human resource management practices, leader-member exchange, and intention to quit.” *Journal of International Business and Entrepreneurship*, **8**, 1-19.

Ansari, M. A., Jayasingam, S., & Aafaqi, R. (2000). “Entrepreneurial success, gender, and leadership behavior”. *Journal of International Business and Entrepreneurship*, **8**, 33-46.

Ansari, M. A., Shukla, R. (1987). “Effects of group performance and leader behavior on leadership perceptions”. *Psychological Studies*, **32**, 111-118.

Bass, B. M. (1985). *Leadership Performance beyond Expectations.* New York: Academic Press.

Bass, B. M. (1990). *Bass & Stogdill’s Handbook of Leadership: Theory, Research, and Managerial Applications.* New York: Free Press.

Bhal, K. T. (2000). *Managing dyadic interactions in organizational leadership.* New Delhi: Sage Publications.

Blake, R. R., & Mouton, J. S. (1964). *The Managerial Grid.* Houston, TX: Gulf Publishing Company.

Chand, R. S. (2001). *Leadership Effectiveness and Attributions of Leadership Behavior*. Unpublished MBA thesis. University of Bath.

Chaw, S. F. (2003). *Forms of Legitimate Power from an Attributional Perspective*. Unpublished MBA thesis. Penang: University Science Malaysia.

Dahlan, H. M. (1991). "Local values in intercultural management". *Malaysian Management Review*, **26**, 45-50.

Daisy, K. M. H., Ansari, M. A., & Aafaqi, R. (2001, October). *Fairness of Human Resource Management Practices, Leader-member Exchange, and Organizational Commitment*. Paper presented at the Fourth Annual Meeting of the Asian Academy of Management, Johor Bahru, Malaysia.

Dansereau, F., Graen, G., & Haga, W. J. (1975). "A vertical dyad linkage approach to leadership within formal organizations." *Organizational Behavior and Human Performance*, **13**, 46-78.

Daphne, L. H. S., Ansari, M. A., & Jantan, M. (2003). *Styles of Delegation and Leadership Perceptions: The Impact of Gender and National Culture.* Unpublished Paper. Penang: University Science Malaysia.

Desa, N. M. (2002). *Leadership Behavior and Job Satisfaction among Bank Officers: The Impact of Task Characteristics*. Unpublished MBA thesis. Penang: University Science Malaysia.

Earley, P. C., & Gibson, C. B. (1998). "Taking stock in our progress on individualism-collectivism: 100 years of solidarity and community." *Journal of Management*, **24**, 265-304.

Farouk, A. M. (2002). *Elements of Justice and Organizational Commitment: The Impact of Leader-member Exchange*. Unpublished MBA thesis. Penang: University Science Malaysia.

Farris, G. F., & Lim, F. G. (1969). "Effect of performance on leadership, cohesiveness, influence, satisfaction, and subordinates' performance". *Journal of Applied Psychology*, **53**, 485-497.

Fiedler, F. E. (1967). *A Theory of Leadership Effectiveness*. New York: McGraw-Hill.

Gill, R. (1998). "Cross-cultural comparison of the leadership styles and behavior of managers in the UK, USA and Southeast Asia." *Asian Academy of Management Journal*, **3**, 19-32.

Govindan, J. T. (2000). *The Influence of Social Value Orientations and Demographic Factors on Leadership Preference among Malaysians.* Unpublished MBA thesis. Penang: University Science Malaysia.

Graen, G. B., & Scandura, T. A. (1987). "Toward a psychology of dyadic organizing". *Research in Organizational Behavior*, **9**, 175-208.

Hashim, M. Y. (1992). *The Malay Sultanate of Malacca*. Kuala Lumpur: Dewan Bahasa dan Pustaka.

Hassan, M. K. (1994). "The Malay community facing the 21st century: Socio-cultural hindrances to overall progress". *Intellectual Discourse,* **2**, 177-208.

Hersey, P., & Blanchard, K. H. (1977). *Management of Organizational Behavior*. Englewood Cliffs, NJ: Prentice Hall.

Hofstede, G. (1980). *Culture Consequences*. Beverley Hills, CA: Sage Publications.

Hofstede, G. (1991). "Management in a multicultural society". *Malaysian Management Review*, **26**, 3-12.

House, R. J. (1971). "A path goal theory of leadership effectiveness". *Administrative Science Quarterly*, **16**, 321-338.

Ismail, N. A. R. (1977). *Work value system of Malaysian managers: An exploratory study*. Unpublished MBA Thesis. University of Kentucky, KY: Lexington.

Jayasingam, S. (2001). *Entrepreneurial Success, Gender, and Bases of Power*. Unpublished MBA thesis. Penang: University Science Malaysia.

Kanungo, R. N. (1990). "Work alienation in developing countries: Western models and eastern realities". In A. M. Jaeger & R. N. Kanungo (Eds.), *Management in Developing Countries* (pp. 193-208). London: Rutledge.

Kaur, G. (2003). *Attribution and Influence Perceptions of Success among Male and Female Managers: An Experimental Study*. Unpublished MBA thesis. Penang: University Science Malaysia.

Kennedy, J. C. (2002). "Leadership in Malaysia: Traditional values, international outlook". *Academy of Management Executive*, **16**, 15-26.

Kennedy, J. C., & Mansor, N. (2000). "Malaysian culture and the leadership of organizations: A global study". *Malaysian Management Review*, **35**, 44-53.

Key Statistics, Malaysia (2003, June 11). Retrieved June 16, 2003, from "http://www.statistics.gov.my/Bahasa/framesetKeystats.htm"

Kheng, C. B. (1998). *Sejarah Melayu [The Malay Annals]*. Kuala Lumpur: Malaysian Branch of the Royal Asiatic Society.

Lewin, K., Lippitt, R., & White, R. K. (1939). "Patterns of aggressive behavior in experimentally created social climates". *Journal of Social Psychology*, **10**, 271-299.

Liden, R. C., & Maslyn, J. M. (1998). "Multidimensionality of leader-member exchange: An empirical assessment through scale development". *Journal of*

Management, **24**, 43-73.

Liew, L. L. (2003). "Downward influence tactics: The impact of positive/negative affect, leader-member exchange, and gender". Unpublished doctoral dissertation. Penang: University Science Malaysia.

Likert, R. (1961). *New Patterns of Management*. New York: McGraw-Hill.

Likert, R. (1967). *The Human Organization*. New York: McGraw-Hill.

Lim, J. C. (2001). *Managerial Roles Congruence and Leader-member Exchange*. Unpublished MBA thesis. Penang: University Science Malaysia.

Lim, L. (1998). "Cultural attributes of Malays and Malaysian Chinese: Implications for research and practice". *Malaysian Management Review*, **33**, 81-88.

Lim, L. (2001). "Work-related values of Malays and Chinese Malaysians." *International Journal of Cross Cultural Management*, **1**, 229-246.

Ling, L. S. (1995). *The Malaysian Chinese*. Petaling Jaya: Pelanduk Publications.

Lowin, A., & Craig, J. R. (1968). "The influence of level of performance on managerial style: An experimental object lesson in the ambiguity of correlational data". *Organizational Behavior and Human Performance*, **3**, 440-458.

Mansor, N., & Mohd Ali, M. A. (1998). "An exploratory study of organizational flexibility in Malaysia: A research note". *International Journal of Human Resource Management*, **9**, 506-515.

McClelland, D. C. (1975). *Power: The Inner Experience*. New York: Free Press.

McLaren, M. C., & Rashid, M. Z. A. (2002). *Issues and Cases in Cross-cultural Management*. Petaling Jaya, Malaysia: Prentice Hall.

Misumi, J. (1985). *The Behavioral Science of Leadership: An Interdisciplinary Japanese Research*. Ann Arbor, MI: The University of Michigan Press.

Nizam, M. (1997). *The Leadership Style and Situational Variables of Malaysian Managers*. Unpublished MBA thesis. Penang: University Science Malaysia.

Omar, F. (2001). *Downward Influence Tactics, Leader-member Exchange, and Job Attitudes*. Unpublished MBA thesis. Penang: University Science Malaysia.

Othman, A. H. (1993). *Psikologi Melayu [Malaysian psychology]*. Kuala Lumpur: Dewan Bahasa dan Pustaka.

Othman, R. (2001). "The Malaysian balik kampong". In M. J. Gannon (Ed.), *Understanding Global Cultures: Metaphorical Journeys through 23 Nations* (pp. 251-263). Thousand Oaks, CA: Sage Publications.

Poon, J. M. L. (1998). "The Malay wedding". *Asian Thought and Society*, **23**, 221-237.

Porter, L. W., & Lawler, E. E. (1968). *Managerial Attitudes and Performance*. Homewood, IL: Richard D. Irwin.

Rashid, M. Z. A., Anantharaman, R. N., & Raveendran, J. (1997). "Corporate cultures and work values in dominant ethnic organizations in Malaysia." *Journal of Transnational Management Development*, **2**, 51-65.

Raven, B. H. (1993). "The bases of power: Origins and recent developments." *Journal of Social Issue*, **49**, 227-251.

Razak, O. A., & Ahmad, Z. A. (1999). *Perhubungan Industri di Malaysia (Industrial Relations in Malaysia)*. Kota Kinabalu, Sabah: Universiti Malaysia Sabah.

Rohaida, S. (2002). *Effects of Leadership Styles and Interactional Justice on the Use of Upward Influence Tactics: An Experimental Stud*y. Unpublished MBA thesis. Penang: University Science Malaysia.

Roland, A. (1984). *The Self in India and America*. In V. Kavolis (Ed.), In designs of selfhood (pp. 170-191). Princeton, NJ: Associated University Press.

Ruth, F. L. H. (2003). *Affect, Leader-member Exchange, and Organizational Citizenship Behavior: The Impact of Sex*. Unpublished MBA thesis. Penang: University Science Malaysia.

Saufi, R. A., Wafa, S. A., & Hamzah, Y. Z. (2002). "Leadership style preference of Malaysian managers". *Malaysian Management Review*, **37**, 1-10.

Schriesheim, C. A., & Neider, L. L. (1988). *Distinctions among Subtypes of Perceived Delegation and Leadership Decision-making: A Theoretical and Empirical Analysis*. Paper presented at the meeting of the Society for Industrial and Organizational Psychology, Atlanta, Georgia.

Shartle, C. L. (1956). *Executive Performance and Leadership*. Englewood Cliffs, NJ: Prentice Hall.

Shellabear, W. G. (1994). *Sejarah Melayu [The Malay Annals]*. Kuala Lumpur: Penerbit Fajar Bakti Sdn. Bhd.

Sinha, J. B. P. (1980). *The Nurturant-task Leader: A Model of the Effective Executive*. New Delhi: Concept.

Sinha, J. B. P. (1983). "Further testing of a model of leadership effectiveness." *Indian Journal of Industrial Relations*, **19**, 143-160.

Sinha, J. B. P. (1994). *The Cultural Context of Leadership and Power*. New Delhi: Sage Publications.

Stogdill, R. M. (1974). *Handbook of Leadership: A Survey of Theory and*

Research. New York: Free Press.

Sulaiman, M., Arumugam, S., & Wafa, S. A. (1999). “Subordinates’ preference in leadership behavior: Expatriate or local bosses --The case of Malaysia.” *Malaysian Management Review*, **34**, 24-31.

Wahab, N. Z. (2001). *Leadership Styles, Socio-cultural Values, and Organizational Outcomes*. Unpublished MBA thesis, Penang: University Science Malaysia.

Yeoh, M. (1998). *Management Challenges for Malaysian Companies*. Subang Jaya: Pelanduk Publications.